FELETIEN:

The general

RESTITVTION.

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Printed in the yeer, 1646.

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Of the general Reſtitution.

AS no few deceiving themſelves, becauſe of the day and hour no man knows, not Angels of the very day of judgement: conclude or conceive therefore the time unknown of the Lords coming, not poſsible to be reveal'd to any, in regard of a watch-word given out, to keep ſuch on their guard: otherwiſe, which would fail; or like the unwiſe Virgins, ſhould let their lamps go out, &c. So this other miſtake, upon parables or proverbs unneceſſary now to be continued any longer, ſuch ſowre ſawce out of ſeaſon: The ſayings of old time (name-

ly) That *out of Hell is no redemption*: Of which heavie ſentence here revok'd, the deadly pottage heal'd as follows; this ſtone (the evening come of Time) from the well of Life its mouth rolled away, held not unuſeful heretofore; but like the back parts, beheld in compariſon of his reſerv'd countenance, ſo full of grace and glory, firſt making known only, *I will be gracious to whom I will, &c.* And ſuch paſſages or ſtraits, ſetting forth his prerogative, as with the potters power over the clay compares his: Though in another place thus, As wide as Eaſt is from the VVeſt, ſo far ſets our ſins from us; and not ours only, but the ſins of the whole world; knows whereof wee bee made, remembers wee bee but Duſt.

And where Mercy and Goodnes ſo immeaſurable, and we but a graſhopper, a ſhadow, &c. how ſtands it with ſo much equity, to make ſuch bare near meaſure, even world without end, without compaſsion, out of remembrance to caſt the world, the workmanſhip of his hands.

As by this attainder of *Adams* houſe ſuppos'd irrevocable, O far be it from him, after ſuch deep proteſtations of old, and Heaven and Earth promis'd to bee renew'd; ſo to forget him, Man, for whom they were made, to have dominion over them, for the firſt offence of our firſt parents deceiv'd, no better knowing good from evil in their minority.

Through a ſleight of the evil angel, by his ſubtilty beguil'd, not of

duſt

duſt made, as man, whoſe doom to eat duſt, yet beleev'd they forſaken, who without number, like as the ſand of the Sea, ſo many millions of Legions, becauſe over-reacht in ſtate of Innocency, not only utterly caſt out of ſight, but left to exquiſite torments, ſuch as no pen able to expreſs them, or tongue to utter, much leſſe to number or meaſure, the bounds of that ſo far beyond all Ages and Times.

Even this proverb yet continu'd, *The childrens teeth ſet on edge for the fathers default*, ſo expreſly prohibited; as ſuppos'd impoſsible for God to change or alter it, as it were the Decree of the Medes and Perſians, whereas the Lyons mouths ſtopt, and the ſevenfold heated furnace its fu-

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rious flames of no force qualified.

And in that maner also fore-warn'd, how incredible soever in the sight of men, as for a Camels going through a needles eye: that very point no more difficult vvith God in his appointed time, then for them to thrid a pack-needle, or to cast a wedge of Iron into the fire, taken forth again, and the like, all things with him as easie.

VVhereas intolerable sinful *Sodom*, for so few their sakes had been spar'd or preſt, *Shall not the Judge of all the Earth do right?*

As by such a qualification admitted, which may be merciful as hee pleases, rather then unjust in the least.

And pardon'd *Ninivehs* great city,

City, where like Hell out of the belly of that great fish, he was heard and deliver'd: Also in tender consideration because of so many, the right hand not knowing from the left, for the childrens cause the fathers preserv'd, lucky Babes, the state of Innocency, such respect had thereunto.

And here spreading his bleeding hands and arms, extended from paradice to hell, a greater then *Isaac* or *Abraham* either, saying, *Before Abraham was I am*: His onely begotten offering up himself, so did not *Isaac*, saying, *Here's the fire and wood, but where's the Lamb?*

And to be so well pleased in him, and so exceedingly displeased with them, The world, for whom he here prays; not for those given him out of

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the world, saying, *Father, forgive them, they know not what they do*: But all them in state of Ignorance, they who do they know not what. And therefore between them crucified, as it were, those two Thieves in paradise, which robd the garden of God, even forgave all the world at his death; that before knowing the power given him over all flesh, made that solemn prayer to his father, and thanksgiving for them which believ'd, &c. whose prayer *Steven* borrow'd, *Lord, lay not their sin to their charge, and fell asleep.*

VVho them told afore, *If I be lifted up, I shall draw all men to me*; so to the one as saying, *This day thou be in paradise with me*; another day infers for the other: Howsoever,

the contrary passes for currant, like that mistake touching that Disciple, that *He should not dye*: from some reserv'd meaning of our Saviors, misunderstood by the standers by.

As from this doubtfully given out, likewise of no inferior quality or consequence, concerning the fire not extinguished; where it follows not, their pains of like nature to be endlesse: the punishment, though granted inevitable, not avoided to be, yet the perpetuity thereof in suspence, uncertain how long to continue: as indeed the word *For ever* signifies but during pleasure, & so *Go ye curſed into everlasting fire*, in the original, to wit, *length of dayes*, or *a long time*.

VVhich mysterie of their resti-

tution

:ution, The worlds general pardon, inferior not to their being made fellow-heirs the Gentiles, these Sacred Olive boughs (sayings of the Prophets and Apostles) make bold to go over them again, for the going forward with it, how impossible held soever, any such gleanings or multiply'd Fragments belongs to them, because long lay hidden, as taken here from the Tree of Life.

Proclaim'd, *Behold the Lamb of God that taketh away the sins of the world*; also the Angels first salute, *Behold, tidings of great joy to all people*: and of like healing nature, that *He the propitiation of our sins not only, but of the whole worlds*: and thus as at the first, *Behold the world made whole*; as, *God saw every thing, and*

behold it was very good that he made: ſo returns to their former or firſt eſtate; as, *Duſt thou art, and to duſt thou ſhalt return*: confirm'd by the Apoſtle *Paul*, *If the firſt fruits and root holy, alſo the lump and branches.*

And again, *Who gave himſelf a ranſom for all, to be teſtified in due time*: of which time *Peter* not unmindful gives command, *Therefore gird up the loins of your mindes, and hope to the end for the grace to bee brought unto you, at the revelation of Jeſus Chriſt*; in whoſe Sermon, *Act.* 3. *Whom the Heavens muſt receive at the reſtitution of all things*. And concerning which grace of general Redemption, and the Lords ſecond coming to be reveal'd, as expreſly ſhewed from good witneſſe, to

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be waited for, and to prepare for it; moreover our Saviors charge, *Therefore be yee ready alſo, for in ſuch a time as yee think not the ſon of man cometh*, (*Matthew* 24. *Mark* 13.) And as to the dayes of the unexpected flood, points to the ſame time, three periods and a half, a time and times and half, ſworn in *Daniel* and the *Revelation*, as it were with him but evening, midnight, cock-crowing and morning, for his coming, then to expect it, ſaying, *Truly Eliah the Prophet firſt ſhall come and reſtore all things, before the great and dreadful day of the Lord, in whoſe ſight a thouſand years as yeſterday.*

According to *Malachi, Behold I will ſend you Eliah*, &c. And in another place bears date thus, *Behold*

hold your house is left unto you desolate: and ye shall not see me till ye say, Blessed is he that comes in the Name of the Lord, namely *Eliah* so cald, one after his spirit; for convincing them of their hard sayings and opinions; *Who shall render them meat in due season, Mat.* 24. and by the same token how then it fares with them, even the priesthood, *And in the day that I shall do this, saith the Lord of Hosts, I shall leave them neither root nor branch* (to wit) the *Gentiles* Church also cut off departed from the Faith, except a remnant that have not bow'd the knee, or have declin'd their Antichristian Tenents, as this for one, That the gift of Prophesie is extinguished; and that for another, the root of Heresies, That there is no restoration from the second death;

death, which begat the popish purgatory, which begat the *Manichees* error which begat *Arrianism, Pelagianism.*

Besides the abominable eating of blood authorised, against that so solemnly inacted by the apostles, *Acts* 15 after such deliberation, & a thing observ'd for a long time after, verily procreating that inhumane opinion of Transubstantiation of the very Blood communicated in the Sacrament; otherwise which never had bin broach'd such an Abomination, standing on the Lords Table adored: So *Rev.* 16. *Worthily ye drink of the bloody Vials your fill, poured out now if ever.*

Now unto the aforesaid, what more may be said or added, then this, *If I be lifted up, I will draw all men to me*; Though our Doctors prophecy-

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ing out of their own Envious Spirit, would have it, as if the number of them to be heald, ſtung by the old Serpent, in compariſon of the reſt: But as thoſe in the laſt age which taſte not Death, ſuch a handful to the dead ſince the world began, or as ſome Eight perſons as it were ſaved by Faith: Or like her houſhold ſpar[illegible]d alive, deſtroyed not with the accurſed City; yet *Jericho built again, its foundation laid, and gates ſet up that lay waſte.*

Though granted ſhadows forth, how few the number of the faithful to others going the broad way, whoſe Antichriſtian plots proſper not, ſhall not be able to ſtand in the Iudgement that hold, Notwithſtanding the root our firſt Parents franckly forgiven,

Luke,

Luke, yet for their offence their poſterity cut off; the branches ſuffered never to grow again, againſt Law and Iuſtice, whereas recorded of that King concerning the murtherers of his Father, the children not put to death, 2 *Kings* 14. and *Deuteronomy*, &c.

He then which much more pardons, leaves not ſo much as a hoof in *Egypt*, the very Beaſt the old Serpent ſets him at liberty: Satan in proceſs of time unbound, reſerved until the laſt day in chains of deſpair, though ſuppoſed Sodoms captivity and her ſiſters never returns from endleſſe exile, much leſſe thoſe infernal ſpirits.

Becauſe before the Tree of life taſted of, their future happineſſe made

known, gives them a touch of the tree of knowledge, the Law.

Lets them know what he is able to do, as the Apostle *Paul* shews, *What if God willing to shew his wrath, and make his power known* &c. So after *Josephs* way, before making himself known, saying *I am Ioseph* to his unnatural Brethren: who notwithstanding foreshew'd how they should all bow before him: yet possess'd with such spirit of misbelief, whom they sold into *Egypt* knew him not.

Lest presumption, which knows no measure, take advantage of unlimited mercy, a main point, for a long time permits them to wander in like ignorance, *Having sworn in his wrath*, first suffers fiery serpents to vex them.

Much like the mist cast before their eyes,

eyes, becauſe their task increas'd who mutin'd (*Exodus*) anſwerable but to that in the Goſpel, by his Diſciple being deſired to ſend her away, anſwered, *I am not ſent but to the loſt ſheep of the houſe of Iſrael.* VVhere ſhe cald dog, the *Canaan* woman, which would not take it for an anſwer, but after him ſtill cries out, partakes of the childrens bread, afterward the devil caſt out of her daughter; The Gentiles forerunner and figure not onely, but thoſe gone into perdition.

And this his Kingdom, like *Davids*, reduced by degrees, made wait for his promiſes; and that every one may come to the knowledge of the Truth. VVhich Army a refuge for the diſtreſſed and diſcontented, as *Solomons* kingdom a patern, after Iudgment executed

excuted according to his fathers command, of our expected reſt. The peaceable new Heavens and Earth, who though commanded a ſword to be brought him, thought not to take the Infants life; the ſtanders by put in a doubt notwithſtanding, and the mother of it much more.

But leaving him, that knew what he had to do with *Joab* and *Shimei*, who excuſed not his own Brother *Adoniah* in ſuch a nice point, for the firſt fault, which was winked at by the Father.

For proſecuting of this nicety of the word *For Ever* and *Everlaſting*, ſuch a ſtumbling block to them ſo blockiſh, that make us believe, beyond theſe pillars or periods there is no paſsing or going farther, not as much

much as a poſsibility of it will allow for this new VVine to drop down, or to be drawn forth, reſerved till the laſt, *Joel* the third and 18. v. ſuch a gift in miſconſtruing of Myſteries, have attain'd unto, with the Iews, ſo ſtumbled about their aboliſh'd Ceremonies and Ordinances, becauſe ſaid they, *Stand faſt for ever* (*Pſalms* &c) do not un[redacted] way God is able to diſavow or diſanul them for the better: for example, becauſe Circumciſion cald an everlaſting Covenant, *Gen.* together with the promis'd Land paſs'd or given unto his ſeed for an everlaſting poſſeſsion: And yet ſo long kept out of poſſeſsion, ſtrangers there: no more ſtrange then that for another, where ſuch an expreſs Deed canceld (ſaying) *I ſaid indeed, Thou*

and

and thy Fathers house should walk before me for ever, but now far be it from me.

So farther now for the aforesaid, in the Original signifying but for *Ages*, and likewise for *Ever and Ever*, for *Ages* and *FARTHER*, or *Et cetera*, as it were (to wit) with God during pleasure: The burthen of that gracious Psalm, *For his mercy endures for Ages*.

And yet this burthen continued, supposed out of Hell there is no Redemption or Restauration, which also signifies *The Grave* (*Psalm* 16) one word expressing both.

Though elsewhere, as the Holy Ghost where he pleases able more abundantly to express it: In our Saviors being parareld with *Melchisedeck*, *Heb.* 7. mentions an endles life;

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in the Original (to wit) indisolvable; And again, *But this man because he continueth ever, hath an unchangeable Priesthood* (or) *which passes not away to another*; And to that end such passages.

So concerning the ability of our Savior, inferior not to *Adam*, with whom he is paraleld too; with *Adam* the first man, *Rom.* 5. *As sin entred into the world by him, and death by sin, which passed upon all men, for that all have sinned.*

And by one mans obedience much more came upon all, *Justification to life*, so much prest by the Apostle.

And if ye will receive it, *Rev.* 14. resolves it, ordered by a voice from Heaven to be written, where shews as there smoke ascends *For Ever and Ever*,

Ever, that day and night that have no rest: so they that dye in the Lord from *Henceforth* rest from their labors or pains: The which besides useful for demolishing the aspiring walls of Purgatory, for any Saints ever coming there, to be partakers of such sulpherous smokes.

This Text of the Angels commanded to be preacht upon, farther informs, stiled *The Everlasting Gospel*, that the true meaning of it, even *For Ever and Ever*, it signifies but *From Henceforth*, a time determinable, and not infinite or unlimited, if credit may be given to the holy Spirit (*Revelations* the fourteenth, saying, *Yea* or *Content saith the Spirit*; so what spirits soever resists it, or sayes *No*, touching those disobedient Spirits cast out

of

of his presence, as if for those prisoners, ringleaders of rebellion, remains no hope or mercy; whereas Lucifer not excepted, confined though to extreme darknes, of whom *Jude* shews, *The Archangel Michael* DURST NOT *bring railing accusation against him*, being against the Law of prisoners to revile them, as indeed Hell no other then a prison, implying a Release thence, like as death cald sleep in respect of the Resurrection, to which end is shewed by *Peter* (3.) *He went and Preacht to the Spirits there imprisoned*; and therefore saying, *If I go down to Hell thou art there also*, Psalm, &c.

That each in his order; The first fruits redeemed from among men, for so *The everlasting Gospel* informs us:

Then the latter Fruits or Harveſt which follows, reſerved for the hour of his Iudgement, even 1600. bearing date, paced forth by time; howſoever expreſt by the ſpace of ſo many Furlongs for Centuries (*Revel.* 14.)

As hereof (*Luke* 16.) teſtifies where that diſtance between them termed a ſpace fixt (or a Gulf) ſo much by our Adverſaries inſiſted on; whereas the verity of it, a ſpace of time prefixt, becauſe otherwiſe (ſince time moves not) but an improper or unneceſſary Speech; with that of *Abrahams* Boſom concurs, or like thoſe Corn Ears interpreted ſo many years to come: Likewiſe his own Dream of *The Sheafs of Corn doing obeyſance*, and the like.

VVhere touching his pedigree the

the *RICH* (man) *SON*, ſtiled by *Abraham*, ſome *PARSONS SON*, as is probable by that Reply, *They have Moſes and the Prophets*; ſo without contradiction bids beware of lying, by his ſcorchd tongue inflamed, teſtified *Pſalm* 120. *Thou falſe tongue, &c.* So again a material point from *Abrahams* calling him *SON*, even points or refersus to her Story, after the Bottle ſpent, who had her eyes opened, ſaw a well of water, bidden *Fear not*, called unto from Heaven, *lift up the Lad* Iſhmael, named ſo of the Angel, namely, *God ſhall hear*, when ſhe again, *Thou God ſeeſt me.*

VVhere farther of what profeſsion or Fraternity, he *lifting up his eyes ſaw afar off Lazarus in his Boſom*: whom

he again calls, *Father*, whose last motion, that *Lazarus* then might be sent to his Fathers house to testifie and and forewarn them (*Lest his Brethren, &c.* (to wit) Besides Arch.B. other Bishops, 25. in number, how they come there to have a care, as here in their formalities, that Brotherhood not alone, but those of the Lew, their Coat displays herewith a chief Iudge, who call Brothers too: This Stone or Bone cast amongst them, saying, *They have the Law and the Prophets, let them hear them.*

So then no ordinary Beggar taken up into Heaven, but one of the Prophetical order granted, who was to perswade them, coming in the Spirit of *Eliah* the *Tisbet*, DOUBTLES, whom they did not or would not

not know: And ſince he in Hell received no abſolute denial, who knows but that it was obtained (to wit) a line of mercy from his finger top, as it were never ſo little of the water of life.

And herewith the Prophetical Date ſhall proceed, which belongs to the preceding Parable to unfold, containing his diſcharge, ſhewed, he might be no longer Steward, accordingly whoſe Stewardſhip was reſigned; where the meaſures of Oyl annointing him, for no common Steward either, but how it ſhall come to paſs in ſome waſtful unjuſt reign, for his paſs given him ſerves.

And ſo much for the teſtified preſent evil time, with the quaif-degree, and thoſe of the Lawn ſleeves, their

read

fine Linnen, without doubt visited, holding it enough to have *Moses read and the Prophets*, though understand them not at all, so all watching thus with one consent, stopping their ears as their forefathers.

And thus it fares with this *Lazarus* whose ulcers Allegorical, those evil things received in his life time, *viz.* Imprisonments, Excommunications, and such like entertainment, by some forlorn suiters only licked or visited, of whom well the blessed Virgin prophecying, shews how it shall fare with them in those rebellious days, *He hath shewed strength with his Arm, and he hath put down the mighty from their seat*; with whom the Apostle accords, *Corinthians* 15. *Puts all his foes under his feet before his coming*: And as this

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no news to him that hath ears, ſo this opinion as ſtrange, for which ſerves the parable of that envious elder Brother † that would not be perſwaded either to ſee his loſt Brother, or enter the houſe; of like evil nature bids others beware, leſt like that Servant that obtaind mercy himſelf, yet ſo unmerciful ſhew'd none at all to his fellow Servant, they be alſo rewarded with him (till the debt diſcharged, every farthing accompted for.) And for the ſame purpoſe as *Peter* forbidden ſuch remiſsion by meaſure, *Not to pardon until ſeven times, but until Seventy times ſeven,*; likewiſe in *Luke* 17. *Seven times a day to forgive;* where the Apoſtles replying, *Lord increaſe our Faith,* being by our Theologers termd a certainty for an uncer-

† Like Jonah angry ſo the death.

tainty,

tainty, what they pleaſe, yet not only points to very Eaſter, thoſe weeks before it, when ſent forth that firſt pardon, *The Meſsiah offered*, proclaimd Lord of Sabbaths, but as gives notice of this laſt pardon for the ſpace of 1700. years hidden, ſo ſhews by the 70. times ſeven which amounts to the ſum of Four hundred and ninety, the ſet time between the Prophet *Daniels* Viſions and our Lord the Son of God his taſting death for every one, *The Lamb ſlain, &c.* without exception praying for all, a greater then *Daniel* praying then.

VVhich Four hundred and ninety years, ſeventy weeks, of years that fulfil, by ſeven years alotted to a week, after *Daniels* computation agreeing with *Jacobs*, ſaid to accompliſh

pliſh her week too, (*Gen.*) in his ſeven years ſervice for her.

And ſo the ſum of the matter ſince by Scripture confuted this erroneous opinion, by breaking open Hel gates, or opening the meaning of ſuch an intricate caſe, beyond any caſe in Law ever reported, conſiſting of ſuch niceties, where ſince proved to be but priſon, follows their remaining there no longer, but till the Debt ſatisfied, according to all Law and Iuſtice impoſed: As to him belongs only the myſterie of Times and Seaſons, reſerv'd in the power of the Father, reveal'd to whom he pleaſes, (*Acts* 1.) Therefore what hee appoints determinable, let none extend it to be without limitation, ſince *Rev.* 14. declares it, where the everlaſting Goſpel clears

the miſtake of the word *Everlaſting*, *viz.* ſo long as day and night laſts.

And now moreover of the Book of the *Revelation* too, a word or two more, ſuch an eye-ſoar to the Clergy; where too manifeſt what rottennes & Antichriſtian Abuſes of late crept in, requiſite to be purged out; as firſt, in our Bibles, where like *Jeroboams* policy, who made *Iſrael* to ſin, in this ſinful Age have under colour of diſburthening the congregation, teſtified and ordered by like Authority, That the New Teſtament ſhall bee read over every year once, with this proviſo, Except certain Books which be leaſt edifying, and may beſt be ſpared, and therefore left unread, as the *Revelation*.

And if he that ſhall think litde of

any jot or tittle of the Law, was to be leaſt in the Kingdom of Heaven, what ſhall they be worthy of that have caſt ſuch a flood of Iniquity out of their mouth, as the dayes of *Noah* not guilty of the like.

Having excluded that bleſſed book directed to the Churches, with *Bleſſed is he which reads, and they which hear the words of it, and as thus opened*, ſo cloſed with theſe, *For the time is at hand, Behold I come quickly*. Doubles the days of the flood pointing unto, by the ſeven Vials poured out, filled with the ſeven laſt Plagues, in the ſeventeenth Century, ſo long after the creation, when as the world drown'd.

And ſo ſeven times cryed, *He that hath an ear, let him hear what the Spirit ſaith*. And laſt of all, *He that ſhall take*

away from the words of that Book, God shall take away his part out of the Book of Life. Also, he that shall adde (as much to say) shall say in his heart, The Lord delays his coming, not remembring the Flood time, God shall adde to him the plagues of *Egypt*, the waters turned into blood, &c. (*Revel.* 11.) And yet this Book by name cast out of the Church, under colour of being obscure, though assured nothing so covered or hidden which shal not be proclaimed or preached on house tops: And thus his promises waited for, the Holy Ghost knocking at the door, made to wait and stand without: which Antichristian Scoffers (in our dayes) without doubt *peter* testifies comes not short of them, 2 *Pet.* 3. in their proper colours

of

of unbelief displayd, saying, *Where is the promise of his coming*, &c.

Even of the breed of the lawlesse seven-headed Beast with the Ten horns (to wit) in his head or Frontis-piece, *Anno Dom.* 1700. who have annexed such open Blasphemy to the Bible. Nor this done in a corner, for a second of these unsufferable doings against the third Commandment, although all Heathenish Repetition forbidden, Notwithstanding by a noise of Boys, that name rent in so many pieces in Churches where the Schools kept, indeed better much deserving to be whipt out then those defiling but the Temple, where that dreadful name taken in vain so babbling at every word, *I pray God*, and *God grant*, and *Would to God we love*,

love, &c. or have this or that, &c. upon any lascivious Lines of Heathen Poets their amorous Poems, when those children unlucky ones, not held guiltles, so lesson'd for their mocking of him, by unshorn Bears torn so many of them in pieces.

And moreover for a third course or piece of unsavory service; witnesse *Pauls* Churchyard, under the Noses of those reverend Masters, how close stools, those seats sir-reverence lined clean through with the Bible, from *Genesis* to the *Revelation*, those precious leaves for the healing of the Nations, polluted in that most base unmannerly maner, worse far then if burnt by the hangman: More sacred then *Sauls* Garment, when he coverd his Feet, (the modest Scripture

phrase

phraſe alſo worthy the obſerving) and was but cut off by *David*, that man after *Gods* own heart, if his heart ſmote him for ſo doing: And *Moſes* bidden to put off his ſhoes, becauſe the very ground was ſacred: And *Joſiah* likewiſe: How comes it to paſs no ſcruple made, by theſe Scorners, who fleeing Superſtition, run upon groſs contempt ſuch prophanation: queſtionles then priviledge of Parliament being ſubverted, or infringed more material theſe which indure for ever, purchaſed with his Blood, any thing deſtructive thereto: a liberty far from that preacht by our Savior, in obſerving his ſevere ſtile, who ſtiles himſelf *The Preacher*, (*Eccleſ.*) that well bleſſes the day of death before the day of ones birth and mourning.

So

So where a rash word and a look awry extended to Murther & Adultery: referring us to the blessed Prophets before us *Antipodes* to the world in such contempt ever held, even blesses such and no other, who chuses the foolish things, and the weak, the Base, to confound and confute the Mighty.

But returning now to the former matter of his abundant love to all; by these men, how much so ever envied, beheld with such an evil eye this light extraordinary: So then for proving the *Affirmative*, (to wit) there is redemption for the *Damned*; confirmed though sufficiently by the Apostles Spirit, *Rom.* 2 *Cor.* 15. shewing as all dead in *Adam*, so all made alive again, &c. yet this for an addition, *Rev.* 20. touching those that lived not again,

being

being not unbound until ſuch a ſpace fulfilled of time, as known times bounds ſet alſo; where they that lived and raigned with Chriſt, whoſe part in the firſt Reſurrection, as with them Antichriſtians no partakers; but of the ſecond Death, implying a ſecond Reſurrection for thoſe Children of Perdition; ſo ſhews like the loſt Son, ſtiled ſo but in reſpect of being found.

Laſtly notwithſtanding the dreadful word for *Ever and Everlaſting*, as mentioned by *Jacob* at his death, *Unto the utmoſt bound of the everlaſting Hills, &c.* (*Gen.*) and *Jonas* in that danger, crying, *The Earth with her bars was about me for ever*; So for the doubling of it for ever and ever, howſoever may ſerve ſometimes to

ſhew the thing eſtabliſhed, as *Pharoabs* Dreams, or where he in ſtead of ſmiting five or ſix times, becauſe came ſhort, was ſhewd loſt his pains by the coming ſhortly again of the Enemy.

Yet the truth of it, but like a Key that opens and ſhuts, ſerves alſo to give warning of ſome remarkable paſſage appertaining to the future for the moſt part, by him having *the keys of Death and Hell*, in due time made known: And hereof being ignorant unobſerved, becauſe of the unknown day and hour only mentioned, hold themſelves not bound to wait for that time to be revealed.

Like as in the days of *Noah*, obſerve neither ſigns nor forerunners of it. As not without ſome myſtery included (*Rev.* 20.) where ſe-

ſeveral times a Thouſand years fufilled, repeated no leſſe then ſix times; like that of the inextinguiſhable fire (*Mark* 9.) tranſlated, Shall never be quenched, with the worm, &c. only (as much to ſay) Better there to indure any pain a long ſpace, then to have had no being at all; where compared to ſome gangren'd member, *Better cut off then the body periſh*: Inſtanced though in the caſe of the Kingdom of Heaven, & as explained that place here for the ſin againſt the Holy Ghoſt, puniſhed here and hereafter, where a poſsibility of eſcape, as the word Danger imports, *He ſhall be in danger, &c.* ſo concludes even *Judas*, though good had he been unborn, yet extends not to annihilate him.

Otherwiſe no ſuch abounding

bleſſing added to *Abraham*, without number to have a Seed or Generation as the Stars above, and the Sand of the Sea, if his mercy exceeded not much his Iuſtice, *Merciful unto Thouſands*; whereas but to a few, the third Degree, or fourth Generation, ſhewing hatred.

And as this relation thus concluded of the whole creation, accompanying the preſent Age, in the ſufferings of late, groaning for ſo many Ages under the burthen of the word ſignifying but for *Ages*, or from *Henceforth*; ſo let this *Amoveas manus* ſerve: This Olive leaf for ſiniſter conſtructions, ſuch illegal extent of unwarrantable words to make them accurſed and void.

Foraſmuch as ſhould it repent God

God he had made man, &c. yet that ever he ſhould reverſe his own Iudgment, God forbid, which no ordinary Iudge can or will do, without a *Writ of Error* brought, ſince nothing but confuſion brings; which *Writ* either upon any terms not feiſible now as the ſtate ſtands, a thing obſervable; ſo having pronounced every thing created and made was very good; then he which is the VVord, not to make good his word, far be it from the Iudge of all the Earth, the God of all Gods, and let every one ſay to this confeſsion, *Amen*; yea ſaith the Spirit, by reaſon of the *Law and ſeveral Statutes*, ſince the world hath faln in DANGER of ſuch penalties and forfeitures: The King of Kings, the grand Creditor, ſends forth

forth his Pardon, yea to the whole Creation.

Je Elen: Ti:

I hold it.

FINIS.